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WEEKLY REVIEW.

—IN the *Free Church Record* for May is a paper by Dr. Geo Smith, speaking of a visitation of the churches on behalf of the foreign mission work, aiming to induce the churches to give for this cause at the rate of a half-penny a week per communicant. Dr. Smith ventures to express the opinion that with information and organization the churches will rise to the generous figure of a penny a week for this purpose. He quotes a statement to the effect that the Free Church does not even give for Sustentation per member what a working man gives for tobacco. The Free Church does not we believe fall behind other churches in liberality. The amount spent on Foreign Missions by Great Britain annually, about half a million, is a mere bagatelle compared with what is spent on tobacco. The pleasure of making the smoke of a nasty weed on fire pass in and out of the wind-pipe, exceeds many times the pleasure of making known the salvation that God has provided for a lost world.

—THE *India Methodist Watchman* for July contains articles on these topics: Band-meetings; Resist not evil; the mothers of Methodism; Prayer for Labourers; Dancing Christians; Whims, bad and good; Respectable Rumsellers; Shouting and Groaning; Wearing the Cross; Our Class meeting; Letter from C. B. Ward; with much besides. The publisher of the *Watchman* has received a check for Rs. 800 from a friend unmentioned, to bring out a minister from America. The amount is sent as 'first fruits of increase.'

—THE following paragraph occurs in the *India Methodist Watchman*. "Steps were taken at the last Session of the S. I. Conference to petition the Railway Companies to give their employees rest on Sunday. But suppose our people are seen using Railways to attend meetings on Sunday, or to hold religious services, will not the Railway Companies politely return our petition and smilingly say: We do not wish to hinder your good work, and so must run our Sunday trains to accommodate your ministers and their meetings? More anon." Now the editor of the *Bombay Guardian* has repeatedly used the Railway on Sunday on his way to hold religious services. Having, it may be, appointments in different parts of Bombay separated by a distance of three miles and not having the physical ability to preach twice effectively and walk five or six miles besides, it became necessary that he should forego some of the preaching or make use of some conveyance. Between hiring a conveyance all for himself, and taking a seat in a railway train he could not see that there was any principle justifying the former and condemning the latter. The Railway is a labour-saving agency compared with other kinds of public conveyance. Two or three men can carry the train from one point to another

while a good many drivers are employed in taking the hired carriages from one part of Bombay to another. If the object is to give employees rest, the railway, so far as it supersedes the other conveyances, will accomplish that. We do not allow that our use of the railway for a good purpose, justifies those who use it wrongly, that is for their own pleasure, for gain, or for simple convenience; any more than the use of a shigram or buggy to go to a religious appointment justifies all those who use such conveyances for secular purposes. There is, we admit, a vast deal of Sabbath desecration on the Railways. It would be an immense relief to railway employees if all goods traffic on the Sabbath were discontinued; and there are besides passenger trains that might well be omitted. 'He that doubteth is condemned if he eateth,' says the Apostle Paul; if there is any doubt in his mind concerning the propriety of what he is doing, he cannot do it without sin. But what we have done we have done with the chearest conviction that we had the approbation of God in it, and have had as much consciousness of the Spirit's presence in the train as afterwards when preaching. Some think that the only conveyance that any one is justified in using on the Sabbath is their own private conveyance. We are not able to recognize the distinction implied in this. The Lord of the Sabbath does not, we think, show the respect of persons that would be implied in a distinction of this kind. The rule of the Sabbath laid down by our Lord does not preclude works of necessity, of religion or of mercy.

—MR. Bright, as chairman of the University College Debating Society the other day spoke on the subject under debate, Capital punishment. He said, among other things.

"It seemed to me that to teach people the sacredness of human life—which is, after all, the great safeguard of human life—there could be no plan more opposed to the maintenance of that safeguard than the ordinary and frequent sacrifice of human life by the law."

We suppose that what is meant by teaching the sacredness of human life is bringing an influence to bear upon men that shall deter them from taking the lives of their fellow men; and one way in which such influence is exercised is by putting the murderer to death under circumstances of an awe-inspiring character. Mr. Bright argues, or rather affirms, for we cannot call it an argument, that the lives of those who do not believe in the sacredness of human life and who have imbrued their hands in the blood of their fellow men, are to be held sacred by the law. The murderer is to be the one man in the community whose life is inviolate: the life of any other may be taken by any body who chooses to run the risk of the punishment decreed against him. Such logic does not commend itself to us. "The ruler, the minister of God to thee, says Paul, bear-

eth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Mr. Bright referred to some American States where capital punishment had been done away, but we do not think the facts would bear out his position that such punishments are not of a deterring efficacy. We believe that the capital punishment of murderers unaccompanied, except in extraordinary instances, by the exercise of pardon, is that action of the State which is best fitted to save the citizens from murderous assaults. We believe there are thousands of persons in England this day who have been saved from surrendering themselves to feelings that would have led them under certain circumstances to take the lives of others, by the educational influence of the existing law, inspiring them with a horror of any thing approaching murder. Of course, in the great majority of instances they are not aware of this influence; it nevertheless exists.

In this connection we would make another remark, viz., that the paths which lead to homicide, need to be well guarded. Men who commit murder have generally been engaged in less extreme forms of iniquity before they reach that. The paths that lead to murder are theft, burglary, fornication, and especially drunkenness. The law that shall bring to bear the most powerful deterring influence against these more incipient forms of iniquity, will be found to tell effectively against the commission of murder. The restraining influences that are most needed are such as are brought to bear upon those that are entering upon a path of transgression.

—A LETTER from St. Petersburg in the *Daily News* gives an account of the evangelical movement which has been witnessed in that capital for some years past. Certain Russian ladies who had been much impressed by evangelical services which they had attended in Switzerland, invited Lord Radstock to visit St. Petersburg, and this he has done for some winters in succession, as our readers are aware. M. Pashkoff, Count Bobrinsky & Count Korff have entered very heartily into this work which has developed in a remarkable way. Of late years the Bible in the vernacular has received much more attention than ever before in Russia and it can hardly be doubted that many have been brought to see that the salvation which God offers to men is something very different from that which the priests offer. We cannot be then much surprised that large audiences should gather to hear expositions of the Bible by those who have been taught of the Spirit of God.

"These services are conducted in a simple, unpretending manner, quite free from excitement and sensational influences. Among the congregation are peasants and members of princely families, army officers, students of the Ecclesiastical Academy, and now and again a priest of the Oothodox Church. The services

commence with a hymn, a Russian version of some of the well-known English hymns, one of the popular English or American tunes being arranged in harmony with the spirit of the Russian national melodies, which are always plaintive rather than lively. Madame Pashkoff presides at an American organ, assisted by a choir of her daughters who troop in from the adjacent rooms, and whose bright yet serious faces, with their home-like appearance, remind one of English family circles rather than of foreign salons. Extempore prayer is offered by M. Pashkoff, and his address is listened to with deep attention, whilst he earnestly and forcibly sustains his theme by continual references to, and exposition of, Scripture passages. Count Bobrinsky speaks with more freedom of style and animation of manner. Count Korff, who, like Count Bobrinsky, is a man of culture, convincingly appeals to the intelligence of his hearers."

At one of the meetings at the house of M. Pashkoff no less than 1000 persons gathered. Perhaps the wonder is that the Czar, the head of the Greek Church, has allowed this work to go so far. The meetings have now been prohibited and M. Pashkoff has been commanded to quit the country. We do not believe that the Pope of the Greek church will succeed in keeping the Gospel light out of Russia any more than the Pope of the Latin Church has succeeded in keeping it out of 'the States of the Church.'

—WE have the pleasure of acknowledging receipt of "*the Star in the East*," No. I, published at Calcutta. It consists of 16 pp. of two columns each. It is printed in nice clear type. Its contents are; a Sermon by the Rev. W. Mylne; Religious Intelligence; Langenstein and Boblingen, a tale from the German; a review of Pressense's Life of Christ; Ourselves; the new scheme of University Examinations; the Gopalgunge Mission; The Gold-seeker, a tale for children by Franz Hoffman; the week; General News &c.

—WE cannot accept M. Pressense's account of the authorship of Matthew's Gospel. We take from the above-mentioned review the following:

Our Gospel of Matthew is the recasting rather than the translation of a Hebrew gospel by the apostle Matthew, which had obtained currency before the destruction of Jerusalem. The Greek writer is not Matthew, but a writer of the 2nd century. For the style shows that the Greek gospel is not a translation; at the same time it seems hard to believe that the author was an eye-witness of what he describes. "An apostle who had not left Jesus throughout his whole ministry, would not have passed over in silence his journeys to Jerusalem; he would not have limited to Galilee the appearance of the risen One; nor would he have assigned a wrong date to the celebration of the last Passover."

The annual visits paid by our Lord to Jerusalem during his ministry were brief, and the time demanded by them did not probably exceed a fortnight altogether in the entire year. The simple fact that He chose to spend the greater part of his time in Galilee, would constitute a sufficient reason with the writer of the first Gospel for confining himself largely to the work done in that province. Still, eight chapters out of twenty-eight are taken up with the record of events that occurred in Jerusalem. Again, "he would not have limited to Galilee the appearance of the risen One." Who is competent to say whether he would or not? The Christians in Jerusalem were sufficiently familiar with our Lord's appearances there after his

resurrection; it is certain that our Lord laid particular stress upon his appearance in Galilee in the message that he sent to his disciples immediately after his resurrection. Nor do we believe that Matthew has assigned a wrong date to the celebration of the last Passover. Mark and Luke are in exact accord with him and the apparent discrepancy of John is only apparent.

—THE *Lucknow Witness* says:

"It is a credit to the press of India that, so far as we have seen, with the single exception of the *Bombay Guardian*, it has not failed to denounce the attacks made upon Lord Ripon in England and Scotland for his change of faith, and to protest strongly against the bringing of any such narrow sectarianism into the affairs of this country."

The press of India is almost wholly secular and how far it is competent to determine what the teaching of Scripture is in a case of this kind, our contemporary can judge. We are not aware that any attacks have been made upon Lord Ripon for his change of faith. But the question that has been discussed by Protestants is this: How far is it justifiable in a Government that attributes to the Revolution of 1688 the measure of civil and religious liberty that it now enjoys, to select as the representative of Her Majesty in the government of this great Eastern Empire, a Roman-Catholic. One of the papers whose votes on this subject our contemporary seems so highly to value, has expressed the opinion that if the heir of the crown followed the example of the Earl of Ripon and became a Romanist, a bill would presently pass the British Parliament making the succession of such an heir to the crown legal. Evidently, the appointment of the Earl of Ripon is regarded as an entering wedge. As we have said, it is quite possible that the administration of the present Victory, may not, in itself, be prejudicial to the interests of true religion; but it is a precedent, and no one can say what it may lead to. The Earl of Ripon has from the outset of his adhesion to Rome declared in the most emphatic manner, by conducting a pilgrimage to Lourdes, that Mariolatry is his highest conception of Christianity. The Roman-Catholic priests know how to accommodate themselves to circumstances. Their supreme devotion being to the church, they are willing for the moment to make any concessions that will allow them to disarm the fears of Protestants, and they know how to avail themselves of the plea of liberality, so as to induce Protestants to give them a position that they will afterwards know how to use for the church. They do not neglect what our Lord has said about the wisdom of the serpent, though they may not always associate with it the harmlessness of the dove. Their willingness to employ manoeuvres from which Protestants shrink, has enabled them in the United States to get a surprising amount of money for their peculiar institutions. It is easy for those who more readily impute evil than good to say that they who find fault with the ministry for this appointment, are actuated by the most contemptible motives, and to talk about "narrow sectarianism." We can afford to disregard such imputations, knowing that wisdom is justified of her children. It is because we desire the prevalence of the utmost liberty and because we keep in mind the solemn lessons of history that we do not desire to see those who believe all men are

bound to think and speak as the Pope directs, in places of authority. The *Lucknow Witness* finds "a considerable parallel" between the action of Mr. Gladstone in summoning to his help in the management of the Empire "one of a despised class, in exceedingly ill repute with the ecclesiastical leaders of the nation, held to be necessarily disloyal to his nation, and to have forfeited all claim to the civil rights and privileges freely enjoyed by the worst of their own set," and the action of our Lord Jesus Christ in receiving a publican into the inner group of his followers. This is certainly an astonishing parallel.

—THE *Christian Herald and Signs of our Times*, N. York edition, of June 3rd, has a likeness of Mr. Ranchuder Bose, accompanied by a sketch of his life. The *Herald* says:

"Since Mr. Bose's first appearance in Cincinnati he has received as many invitations to deliver addresses as he could accept, and in one instance at least he spoke four times in a single day. He is listened to with great interest. Let us rejoice that Mr. Bose's brief sojourn among the churches of the new world is being profitably and pleasantly passed, and let us hope that long years of usefulness are before him in his own land.

—THE Rev. Rufus Anderson, D. D. died in Boston on the 30th of May last, in his 84th year. He was for many years Secretary of the Am. board for Foreign Missions, and came to India on a visit to the missions of that Board in 1854. We have reason to remember him not only for the Christian fellowship enjoyed with him, but also for the fact of his having taken part in our ordination to the ministry, July, 1847, when he delivered the charge to the departing missionary.

—At the annual meeting of the Society for the propagation of the Gospel, June 17, Viscount Cranbrook was one of the speakers and is reported as having said:

"He had heard that other missionary societies, instead of going to the mass of heathenism, attempted to detach the natives already evangelised by this society; such a course was most suicidal, and detrimental to the whole cause of missions."

This is an extraordinary impeachment for the S. P. G. to bring against other missionary societies, when we remember that in this Presidency that Society has within a few years planted its missions in fields that had been cultivated by other bodies for a great many years. One is reminded of the fable of the Wolf and the Lamb at the river side.

—WE acknowledge receipt of the *Vedarthayatra* or attempt to interpret the Vedas, with Mar. & Eng. translations and notes in Marathi, monthly part No. 46, for January 1880, containing Hymns 183—8 of the Rig-veda Sanhita. These hymns are addressed to various deities, Agni, the Asvins, Heaven and Earth &c. &c. One of them, 187, is addressed to Pitu or Drink, which or who is spoken of as "an agreeable associate for the Gods and an agreeable associate for men." We extract a few verses, as this particular form of Vedic religion is still in vogue and even more in the West than in the East:

1. "Let me now sing of drink, the sustainer and the strength of the great; by the power whereof Trita destroyed Vritra, dismembering his limbs. 2. O sweet Pitu, O delicious Pitu, we wait upon thee. Be thou our protector. 3. Come thou unto us, O Pitu, thou the auspicious, with auspicious helps; thou the beneficent, the kind, the

propitious and the sincere friend. 5. Those, O Pitu, those, O most delicious Pitu, who relish the flavours of thee, the bounteous one, go forth stout-necked. 6. In thee, O Pitu, is placed the mind of the great Gods."

—LAST Sunday's *Mirror* contains a dialogue between Christ and India. The voice of India sounds marvellously like the voice of the editor of the Indian *Mirror*; and the voice of Christ sounds like that of the Christ of that journal. This Christ is made to say, "I am not God. I am not good. I know not what God the Son means." India declares herself satisfied with his explanatory remarks.

—THE death of the Rev. J. Bilderbeck, Missionary C. M. S. at Madras, occurred last week at that place. Mr. B. came out to India in 1832 and has been a missionary 48 years. He came out in connection with the London Miss. Society but afterwards joined the C. M. S.

—WE invite the attention of our readers to a communication in our correspondence columns from Mr. Conder, President Y. M. C. A. Most of our readers must be aware that there has been scarcely any thing so successful in saving people from the perilous attractions of the ordinary public-house, as the Coffee-houses that have been established by Christian enterprise in Great Britain. Attraction can only be met by counter attraction. These coffee-houses are without intoxicants and have to substitute for this element of attraction some other. A neat and pleasant room is provided, excellent refreshments are furnished, there is respectful attention paid to the guests, newspapers, illustrated papers, periodicals fitted to interest without injuring, are supplied. These things have proved wonderfully successful in weaning men from evil haunts, and there is reason to believe that they will be found useful here by the blessing of God. There will be in connection with the coffee house near the Apollo pier, a room in which religious meetings will be held from time to time, to which the frequenters of the coffee room will be invited. These institutions have been found exceedingly useful in Calcutta, and have greatly promoted the good work that was been carried on there among seamen. We commend the appeal to our readers that have not yet assisted in this benevolent scheme.

—"THE Student's Marathi Grammar, by Ganpatrao R. Navalkar." A new and enlarged and in many respects improved edition of this well-known and highly valued Grammar has just appeared, and we have much pleasure in acknowledging receipt of a copy of the same. It has been beautifully printed at the Education Society's Press. It constitutes a volume of 340 pp 8vo. and from a cursory examination it appears to us that the author has spared no pains to make this a standard work.

—THE following is from a letter received from the Rev. W. E. Newlon, whose intended departure for America was mentioned in our last.

My stay in India for the time is suddenly interrupted through my being affected in my left lung but more especially through enlargement of my left lung and valvular disease. I have suffered much for the last year but especially since Conference. My trip to Allahabad made a deep-seated cold which I had taken in October last, much worse, and this helped to aggravate the heart and lung trouble, so much

so that I have suffered intensely since then. I have tried however to work at least to the end of the year; but it seems permitted of the Lord otherwise. I do exceedingly regret leaving my dear Conference and people; I did not know, until separating time came, how much I had learned to love my work and God's people here. I do trust the Lord will restore me within a year that I may return.

—A CORRESPONDENT writes expressing his thankfulness that the Rev. Mr. Peters a son of the Indian soil should have exhibited the true spirit of the Christian, which is the spirit of a martyr, (confessor) and thinks that Christians should pray that India may before long boast of a noble army of such. Martyrdom means persecution, but the spirit of the martyr may be exhibited in ordinary life from day to day in the sacrifice of the will.

WE take the following from "The Christian's Secret of a Happy Life," by H. W. S. a book well fitted to be useful to many:

"I have noticed that wherever there has been a faithful following of the Lord in a consecrated soul several things have inevitably followed, sooner or later. Meekness and quietness of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God, as it comes in the hourly events of each day; pliability in the hands of God to do or to suffer all the good pleasure of his will; sweetness under provocation; calmness in the midst of turmoil and bustle; yieldingness to the will of others; and an insensibility to slights and affronts; absence of worry and anxiety; deliverance from the care and fear; all these and many similar graces are invariably found to be the outward natural development of that inward life which is hid with Christ in God. Then as to the habits of life; we always see such Christians laying aside, sooner or later, their worldly amusements, giving up their novel reading, putting off their jewellery, dressing in simplicity and without useless ornamentation, renouncing worldly habits, and surrendering all purely fleshly gratifications. Sooner or later I have generally found that smoking is given up, and the drinking of wine and beer, except as a medicine, is surrendered. Dancing is seen to be contrary to the will of God; the opera and the theatre are felt to be places unfit for the presence of a follower of the Lord Jesus. The voice is dedicated to God to be used in singing his praises. The purse is placed at his disposal. The pen is dedicated to write for him, the lips to speak for him, the hands and the feet to do his bidding. Year after year such Christians are seen to grow more unworldly, more heavenly-minded, more transformed, more like Christ, until even their very faces express so much of the beautiful inward divine life, that all who look at them cannot but take knowledge of them that they live with Jesus and are abiding in him." pp. 176-7.

We make another extract:

"In you He is seeing of the travail of his soul, and is satisfied. Your love and devotedness are his precious reward for all He has done for you. It is unspeakably sweet to him. Do not be afraid then to let yourself go in a heart-whole devotedness to your Lord that can brook no reserves. Others may not approve but he will and that is enough. Do not stint or measure your obedience or your service. Let your heart and your hand be as free to serve him, as his heart and hand were to serve you. Let him have all there is of you, body, soul and spirit, time, talents, voice, every thing. Lay your whole life open before him that he may control it. Say to him each day, Lord, how shall I regulate this day so as to please thee? Where shall I go? What shall I do? Whom shall I visit? What shall I say?

Give your dress up into his control and say, Lord, tell me how to dress so as to please thee. Give him your reading, your pursuits, your friendships, and say, Lord, speak to me about all these and tell me just what thy mind is about them. Do not let there be a day or an hour in which you are not consciously doing his will and following him wholly. And this personal service to him will give a halo to your life, and gild the most monotonous existence with a heavenly glow. Have you ever grieved that the romance of youth is so soon lost in the hard realities of the world? Bring Christ thus into all your life and its details, and a far grander enthusiasm will thrill your soul, than the brightest days of youth could ever know, and nothing will seem hard or stern again. The meanest life will be glorified by this." p. p. 190-1.

A FRIEND sends the following extracts bearing on Medical Missions:

A most interesting service was held at York Street Church—Dublin, on April 8th, 1880 in connection with the departure of Mr. Walter S. Palmer L.R.C.S.I. etc., as Medical Missionary to the London Missy. Society's Mission on Lake Tanganyika, Central Africa. Much interest was felt, and many sections of the Church were represented in the congregation. The Rev. Jas. Stevenson (United Presbyterian) opened the Service by reading and offering prayer: the Rev. W. F. Stevenson, M.A. (Presbyterian) gave an address on the claims of foreign Missions, the Rev. E. H. Jones (Deputation Sect. of the Society) gave an account of the Central African Missions; the Rev. W. Guard Price (Wesleyan) offered the dedication prayer, the Rev. S. J. Whitmee (Mr. Palmer's pastor) gave the charge, and the Rev. G. A. P. Arbuthnot (Episcopalian) closed the service with prayer and the Benediction.—*L. M. S. Chronicle*, May, 1880.

"Tremel—Brittany. Mrs. Lecoat helps in the work by doctoring sick people. She is a good hand at dressing wounds, and has a very good knowledge of Medicine. The healing of the body is often the way to the soul."

"At St. Eloi we got acquainted with a railway workman, through Mrs. Lecoat having treated him and his children, who all recovered. Ever since, his home has been at our disposal." *Baptist Mission Report*.

The Bombay Guardian.

SATURDAY, JULY 10, 1880.

VISIONS OF GOD. III.

THE notices of the cherubim that appear in the Bible afford an example of the gradual development or unfolding of God's thoughts to man. First a stray reference, suggesting much, but explaining little. Then, after, it may be, the lapse of centuries, some additional particulars. Other centuries go by, and we get some additional light. Finally, when the revelation is bordering on completion, further hints are given whereby the earnest student of God's word is enabled to grasp the whole thing. Immediately after the expulsion of our first parents, cherubim are seen at the entrance of Eden, barring with fiery swords the way to the tree of life. Then, 2500 years after, in the account of the tabernacle, in the Holy of holies, the place of the divine manifestation, two cherubim appear contiguous to the mercy seat. All that we are told about these is that they have each one face and two wings, and that they are in contact with the mercy-seat, and that the glory of God look-

ed forth from between them and from above the mercy-seat. The cherubim of Solomon's temple corresponded to these. They were ten cubits high and ten cubits from wing to wing. In Isaiah vi. they are called seraphim i. e. burning ones. But there they have six wings, and hands are mentioned; one of these applies the coal from the altar to the lips of the prophet purging away his iniquity; thus indicating that he (the seraph) has some connection with the atoning work of Christ; like that of an evangelist. We then come to the visions of Ezekiel, where there are four living creatures spoken of and each is represented as having four faces, of a man, a lion, an ox and an eagle. They are effulgent, they are spoken of as *living*, in some special sense; having each four wings. Each appears to have a separate existence yet they are so joined together that one cannot move without the other. Simultaneousness and concert characterize all their doings. They move in straight lines, describing no curves. They go and come with the rapidity of lightning. The whole realm of nature seems to be free to them. Earth, air and sky are their sphere of action. In the ideal temple described by Ezekiel, (xli) there is mention made of cherubim having two faces, of a man and of a lion. Finally we come to the last book of the Bible, the Revelation, where, in the description of the throne of God in heaven, there is mention made of four beasts or rather living creatures, in the midst of the throne and round about the throne. These have not each four faces, but one has the face of a man, another of a lion, another of a calf, another of an eagle. Each one has six wings. They are said to be full of eyes before and behind and within. They continually ascribe praise to the triune God saying, Holy, Holy, Holy, Lord God Almighty, which was and is and is to come. When afterwards the roll of prophecy is unfolded, the voice of these living ones is heard saying to John, Come and see. But the supreme explanation is given of their offices and character in v. 8 "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints. And they sung a new song saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue and people and nation; and hast made us unto our God kings and priests and we shall reign on the earth." Here then we ascertain the seraphim, the cherubim, the living creatures to be redeemed ones, and are brought to the conclusion that all the intimations given of them in the Old Testament, were of the nature of prophecy. The seraphim in Isaiah sing an anthem to the effect that the glory of Christ fills all the earth. (John xii. 41.) It was really a vision of the latter-day glory, the glory that shall be revealed in us, the manifestation of the sons of God. The cherubim at the entrance of Eden with their flaming swords, are an intimation that the paradise of God, the new Jerusalem is to be reached when the people of God are invested with the glory of God. We see also why it is that the cherubim of the tabernacle and the temple are represented as springing out of the mercy-seat, and as constituting a shrine for the manifestation of the glory of

God; for he shall come to be glorified in his saints and admired in all them that believe. The angel who is sent to show John the New Jerusalem descending from heaven, like a bride made ready for her bridegroom, says in so many words that he is a believer, one of those who keep the things written in this book of revelation.

But what is meant by the quaternary representation? The four cherubim of Ezekiel have each four faces and move straightforward. Is there any thing in the History of the church of Christ that corresponds to this? We think there is. The Gospel was at the beginning carried abroad with irresistible earnestness and power by the apostles and others having the Pentecostal fire. That era may well be symbolized by a lion. Afterwards came the time when corrupt christianity was in the ascendent, and when the saints were persecuted, through long and dreary centuries. "Here is the patience and faith of the saints." The church was called upon to bear long with the dark and evil days. Then came the reformation well symbolized by the foresight and intelligence of a man's face. In these days man is subduing all things unto himself, by means of the spirit of observation that received such great quickening in the 15th and 16th centuries. The eagle represents the time when the Church of God shall arise and shine, her light being come and the glory of the Lord risen upon her, when a nation shall be born in a day and Christ shall be glorified in his people. Perhaps also we are to understand that when the church is what she should be, grasping the promises by invincible faith, relying solely on the grace of the Lord Jesus, led implicitly by the Spirit of God, exhibiting the kingdom of God which is righteousness and peace and joy in the Holy Ghost, her onward movements shall be with the intelligence of the man, the strength of the lion, the patience of the ox, the swiftness or elevation of the eagle. Indeed may we not sometimes see this combination of wisdom, strength, patience and celestialty in the individual Christian? We have received, says Paul, the spirit of power and of love and of a sound mind. All things are possible to him that believeth.

INTERNATIONAL BIBLE STUDY.

July 18th, 1880. *Matthew xiii. 24-30. 37-43.*

THE proper way to study a parable is to look first at the story on which the instruction is based, and get a clear understanding of it in its several parts. Here we have a story of a man who sowed good seed in his field. Note that it was good seed. So far as his action was concerned, the crop should have been good; no blame attaches to him, if the result is different. Men slept. These were his servants, some of whom were appointed to guard the field from hostile intrusion. They slept when they should have watched. It was their sleeping that afforded the opportunity for what followed. His enemy came and sowed tares among the wheat. When the blade was sprung up and brought forth fruit, then appeared the tares also. For a time nobody was aware that tares had been sown; it was only when they reached a certain degree of maturity that their existence was perceived. The servants said to the householder. From whence these tares? He told them that an enemy had done it. They said, Wilt thou then that we

go and gather them up? This was their idea. They would not act upon it however, until they had consulted the master. They naturally thought that the evil which had been done should be rectified as soon as possible. But he said, Nay; lest while ye gather up the tares ye root up also the wheat with them. It would of course be a good thing to free the field of the tares, but their was danger of their rooting up the good grain along with the bad. They would not be able always to say which was bad and which was good, and the stalks were growing so close together that they would inadvertently pluck up the good along with the bad. For the sake of the good it was necessary not to attempt a separation at the present juncture. Let both grow together till the harvest; then I will say to the reapers, gather first the tares and bind them in bundles to burn them; but gather the wheat into my barn. The separation can only be successfully made at the time of harvest; then the reapers will gather first the tares and bind them for burning, the only use to which they can be applied; then it will be an easy matter to store the good grain in the master's barn. Such is the story. Our Lord, at the request of his disciples, gives the interpretation. The Son of Man is the sower of the good seed; the children of the kingdom are the good seed; the field is the world; the tares are the children of the wicked. The enemy is the devil; the harvest is the end of the world; the reapers are the angels. The Son of man shall send his angels and gather out of his kingdom all things that do offend, and cast them into a furnace of fire. Is this an account of the church? It is not so said; the field is the world. Yet that which is represented by the tares, is said to be in the kingdom of Christ; they shall gather out of his kingdom all that offend and do no iniquity. But the kingdom of Christ is his church. What then do we learn from this parable? That the Church of Christ, set up in a world where Satan has such influence and is in command of so many resources, will not be wholly constituted according to the ideas of Christ. Those who have not been begotten of the incorruptible word shall be found side by side with those who are truly born of God. And this shall continue to be the case down to the time of the Lord's appearing. Every body that knows any thing about church history knows that this parable is a marvellously accurate prediction of what has been witnessed. Even in the apostolic churches there were those about whom the apostles were in doubt, besides those whose evil works led to their exclusion from the church. iii. John tells us of one Diotrephes who seems to have gained a considerable influence in the church and to have used it against the apostle. In later times we find men claiming for their traditions the same authority as the word of God. Then we find the church entering into alliance with the state, and employing her influence to further the designs of the state, on condition that the state should use its authority to advance the interests of the church, especially in punishing those who refused to be in all things guided by the church. The children of the kingdom are born of the seed of the kingdom, the word of God; it is then of the highest importance that this should be preserved in its integrity and that nothing of man should be mixed with it. But the great aim of the god of this world will always be to mix up something

of a corrupting nature with the word of God, or to get Christians to keep it in the background putting their own ideas forward. In how many pages of church history has this been illustrated. And church history has been hitherto very imperfectly written, written by men who could not be trusted to pronounce regarding the tares and the wheat.

Now the question arises, Is there to be no church discipline? No attempt to keep the church of Christ pure? Yes, but the implication is that when the church has done her utmost to preserve this purity, there will still be the possibility of deception. Men slept. If they had not slept, the enemy would not have had the opportunity that he obtained. Christians are bound to do their utmost to preserve the purity of the church, taking heed that the very measures that they rely on for this purpose are not made the means of keeping out some timid ones. We are bound to preach always the "who-soever will" Gospel, and they who, in response to this, are beginning to take their first feeble steps in faith, would take alarm at the thought of a rigorous ordeal to which they should be subjected. They need to be compassed about immediately with the sympathy and kindly aid of the church. If afterwards it appears that the root of the matter is not in them, and that their supposed change was a passing emotion and that they are not willing to give up the world for Christ, they must be disciplined, if it can be done in such a way as not to impair the faith of others. This matter of relieving the church of the burden of those who are not the Lord's is most difficult and painful, and those who have had experience of it become deeply impressed with the importance of vigilance to be exercised at the outset, so as to give the enemy as little opportunity as may be of entering in and introducing his own.

Worldly people have a great deal to say about the defects of the church; why do they not take note that Christ himself distinctly foretold that the church would never be absolutely pure till the reapers should take the work in hand at the bright appearing of the Lord?

REMINISCENCES. LXXVI.

We have seen some of the reflections that passed through the mind and pen of Homunculus on the 28th of March, 1844, after reading a portion of Paley's evidences of Christianity. He then called himself to account for disregarding the convictions and enquiries of so many years by entertaining for a moment the idea that this religion could possibly be what it claimed to be. He had promised to visit a friend in the country. It was Saturday. So, leaving his books he went away and stopped with his friend till the beginning of the following week. He remembers seeing there a volume of Doddridge's "Rise and Progress of Religion in the Soul," and read it with interest because of its devotional character. He came back to the city with a determination to find out the truth regarding Christianity and have it definitely settled whether it could be regarded as from God or not. He sat down to read Paley's Evidences with a determination not to be hoodwinked by any sophistries or pretences of logic, but to scrutinize narrowly every argument.

April 2, 1844. Paley's Evidences: "If it be said that men easily believe what they anxiously desire, I answer that in my opinion the very contrary of this is nearer the truth." Questionable. However it cannot be said that men are only prone to believe promises of good-fortune, favourable prophecies, and their own hopes, for they are scarcely less ready to believe denunciations of evil; indeed the imagination has never devised any thing so awful and so repugnant to human hopes as did not find believers. I think it must be conceded that there is in the mind an equal readiness to admit what responds to its most passionate hopes and to its intensest fears. It is a cause of wonder that in an age and country so enlightened as this, Miller's prophecies should have had any vogue. These prophecies were opposed to the hopes of men and those believed them whose minds had not the strength to bear up against the terrors they excited.

Miller had just been predicting (in February) at Washington that Christ would appear that year and destroy the world.

Paley: "This contempt prior to examination is an intellectual vice from which the greatest faculties of mind are not free. I know not, indeed, whether the men of the greatest faculties of mind are not the most subject to it."

Apl. 3. In answer to those who contend that the disputability of the miracles is a sufficient evidence of their falsity, he refers to the order of nature which is not one of unmixt good. We recognize Beneficence but cannot demonstrate Optimism in the system; yet we do not doubt that it is the workmanship of a perfect Being. It is obvious to me that the Deity would not forestall the exercise of man's powers by his manifestations. There is scarcely an opinion, not one that depends upon a process of reasoning, which has not found a dissenter. A man once wrote a book to prove the impossibility of a God; I think that man and his book may be adduced as evidence of the divine origin of Christianity. For he lived in a world where it was not absolutely forbidden him to indulge any opinion whatever; and it is remarkable of what is called the Christian revelation that it does not impinge upon this freedom. Not all who saw the miracles believed. That they had seen miracles they allowed; but that they had been wrought by God they did not allow; they professed to ascribe them to diabolic agency. Irresistible proof, says Paley, would restrain the voluntary powers too much, would not answer the purpose of probation, would call for no exercise of candour, seriousness, humility, inquiry, no submission of passions, interests and prejudices, to moral evidences and to probable truth, no habits of reflection, none of that previous desire to learn and to obey the will of God which forms perhaps the test of the virtuous principles, and which induces men to attend with care and reverence to every credible intimation of that will, and to resign present advantages and present pleasures to every reasonable expectation of propitiating his favour.

Same date. Perhaps there was no conviction in my mind more undisputed and more inveterate than one whose decrease these days have witnessed; it was of this import: Belief and disbelief are independent of the volition, they are purely intellectual operations and consequently are not the subject of commendation or censure. There is truth in the tenet; that truth engrossed my perception; and the falsehood with which it was combined was unsuspected. My argument was this: Belief is a mental determination, either immediate or reached by some reasoning process, to the effect that a certain thing is true. It may not be true, but it is true for him; he conscientiously receives it as such. He was not free to choose between it and something else; it seemed to him true and he had to receive it. There is injustice in all punishment inflicted

on account of belief; and there is but one way of changing it, viz. by causing that which seemed true to seem not true. I am not answerable for the obliquities of my moral vision, for I am not aware of them; make me aware of them and they will be straightway amended, for conscience allows no man to love falsehood better than truth.—I say that I have become sensible of the fallacy of this reasoning. There is a virtue exercised or infringed in the adoption of almost any belief. The impulse of the mind is to consider first—not if such a thing be true or false,—but how our decision will affect what we have regarded as our interests. Self-love leads us to esteem our opinions more than those of others, not so much because we know them worthier, as because they are ours; and when any testimony is offered the tendency of which is to overthrow them there is a disposition to take for granted its falsehood, rather than show disrespect to ourselves by an impartial enquiry. It is scarcely possible for any mind whatever to free itself from all bias, without a great and continuous effort. Let an enlightened Chinese read the Koran and the New Testament and he will not fail to attribute superior sanctity to the latter were it only on account of its superior morality; yet it would be too much to expect that a Mahometan, whose mind has been from his earliest years accustomed to treat the Koran as his standard, should enter impartially and honestly upon the consideration of the Bible. Take the instance of those who witnessed the raising of Lazarus, and who yet believed not on Christ. They did not deny that he had been raised from the dead; miraculously raised; through the mediation of Christ; still they denied that Jesus was what he professed to be. Had they really believed, it is impossible that they should have had the hardihood to set themselves against him. Are they then to be condemned? I answer at once in the affirmative. Had they not counteracted the evidence of their reason and stifled the voice of their conscience, they would have reflected that the end for which this miracle was wrought, the doctrines it was meant to corroborate, were not such as attested a diabolic origin; and the beauty of Christ's character would have appealed to their kindest feelings. It was their repugnance to Christ and his doctrines that determined their unbelief. Few, very few, I incline to think, arrive at their conclusions by legitimate deductions; the majority of men are in the habit of adopting only those opinions which correspond with and strengthen those that are already in their minds, and perhaps it would not be going too far to say that a man's belief is generally an index to his character.

As regards myself, nothing ever came to pass more utterly removed from all my expectations than the condemnation I am at this time enforced to pronounce upon my past beliefs. Had an angel from heaven blamed me for entertaining them I know not if I would have listened patiently. If I had been called upon, any time during the first three months of this year, to state my religious views, what would they have been? as follows: I believe the religious sentiment inborn in the mind of man, reminding him from time to time of the unseen God; I believe the soul to be immortal and that the nature of its immortality is determined by the good or evil predominating in this life; I believe in an ever active Providence; in the unity of God. I do not believe in a revelation, either as necessary or possible; for it is not consonant with my notions of a God that he should interfere with a system that he has once established; or that he should create the human mind without power to achieve for itself all necessary knowledge. I consequently do not believe in the divinity of Christ or that he wrought miracles. But I believe that this earth has never seen a man more after God's image than Christ; and that the sincere worship of Christians is peculiarly acceptable to God, being the adoration of virtue; and that upon their arrival in the other world they are congratulated

upon their belief rather than reproached for it. I revere the Bible above all other books, for it alone preaches a doctrine in obedience to which consists the happiness not only of the individual but of the species, the doctrine of self-denial. I do not think myself justified in speaking with disrespect of the doctrines of Christianity or of the facts which they suppose; though if positively required to speak the truth, I would have to speak it. Such is the account which I would have rendered of myself previous to the 28th of March, dating from December. Now, if I condemn myself for that frame of mind, I cannot help but condemn those whose minds are in a similar frame, and I am exceedingly loth to do this.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the *Bombay Guardian*.

DEAR SIR,—I beg through your columns to ask for help in the work of the Bombay Young Men's Christian Association amongst the Sailors who frequent this port, and also amongst soldiers, young men, and others, in this place.

It is pretty well-known that for more than five years we have been carrying on services on Sundays and week days on board ship in the Harbor. These services have been attended by large members of Seamen; as many as 120, 130, and 150 have been present on many occasions, and we have been greatly encouraged by seeing manifest tokens of success in our work. Partly through the interest thus awakened we have been led to the determination to provide Coffee and Reading Rooms for the Seamen and for others ashore. Government have given the free use of a very fine site close to the Apollo Bunder, the principal landing place here, and efforts are being made to procure a site for a similar place at the Prince's Dock, lately opened in another part of the city.

At the Apollo Bunder there will also be Lecture and Reading rooms for the use of the members of the Y. M. C. A., and for the general work of the Association amongst all classes. Religious services of an undenominational Protestant character will also be held, for the Seamen, Soldiers, and others.

For these purposes a sum of from twenty to twentytwo thousand Rupees will be required. Nearly one third of the amount has been already collected.

There are many calls upon Christian people in Bombay, and it is earnestly hoped that, as those whom we seek to benefit, come here from all countries and from all parts of India, we may have help from other places.

The immense amount of good that similar establishments have accomplished in other cities, leads us to feel that we have a claim upon the Christian public, for, in a city like Bombay, seamen, and soldiers, and young men of all classes, are exposed in even a larger measure than they are in other ports and cities to many temptations of all sorts, from which our effort is to shield them.

Any amounts will be thankfully received if paid to the credit of the "Special Building Fund, Bombay, Y. M. C. A." at the National Bank of India, Bombay, or they may be sent to the Honorary Treasurers Special Building Fund Y. M. C. A. care of the Tract and Book Society,—Kalbadavie, Bombay.

It is proposed to use any contributions that may be received for both or either of the places mentioned as may be most convenient.

Yours faithfully,

HENRY CONDER.

President, Bombay Y. M. C. A.

Bombay, 8th July 1880.

SIR,—On the 1st of this month we had the pleasure of attending a Social gathering at the delightful residence of Mr. M. H. Mody the

distinguished open air preacher of our city. The hall in which the meeting was assembled, was very tastefully decorated for the occasion with ferns and flowers and presented an aspect of cheerfulness and welcome. The object of the meeting was to bid farewell to the Rev. Mr. Sheshadri, who is now on his way to America. A large collection of the native Christian community had assembled to join in the farewell greeting. Among those present we noticed our brethren from Hindooism, Mahomedanism, Parseism and Judaism, thus all the four great castes of India were represented. Another most beautiful and gratifying feature of the gathering that deserves to be separately noticed is the fact of the presence of all the evangelical church members; and neither caste nor creed interfered with the harmony that subsisted between them. May God speed the day when all barriers shall be completely broken down and when a more perfect and close union shall succeed—then may we sing with the poet of old :

"Mountains shall rise and oceans roll
To sever us in vain."

Besides the wives and children present there were the young ladies of the Zenana Mission, the Free church boarding school, the C. M. S. school, and also the little girls of Mrs. Hume's day American Mission School.

After tea &c., one of the young ladies played on the Harmonium and sang a few English and Marathi hymns which she rendered with great credit. Mr. Mody explained the object of the meeting and called on Mr. Sheshadri for an address. Mr. S. spoke of his work, which like the grain of mustard seed has grown to a mighty tree, with five hundred Church Members. At the close of his address, some one was heard to say, that no foreigner or native missionary had been so happily instrumental in the salvation of so many souls, in Western India. The next speaker was the Rev. Mr. Dhanjibhai. He took up the statistical part of Mr. Sheshadri's Mission. At the close of his eloquent speech, he exhorted the young men, and the workers in general, to follow the foot-steps of Mr. S. inasmuch as he follows Christ. The young women of the Zenana Mission next sang a few hymns from Sankey's collection. The last speaker was the Rev. Baba Padmanji, the Vernacular Editor of the Tract and Book Society. He desired Mr. S. to carry the fraternal greeting and salutation of the assembly to all brethren in America. He dwelt with force and feeling on the indebtedness of India to America in sending their men and money for the emancipation of India's children from idolatry and superstition. It is a marvel, he continued, that the Americans should so fully realize their responsibility while they have no possession in India. Let us in remembrance of such acts of great benevolence, unitedly express our obligations.

There were other addresses delivered and songs sung in nearly all the languages spoken in this presidency.

Swadeshábhimáni.

NOTICES.

RECEIVED for Grant Road M. E. Church from J. N. H. Rs. 12; Mrs. R. 5; H. T. 1; Mrs. C. 10; Mr. S. 3; Mr. B. 5; C. B. 10; J. van H. 30; W. W. 10; F. 5; J. B. 5; Mrs. B. 5.

RECEIVED for House of Hope; W. C. P. Rs. 50; from Mrs. F. 5.

APPOINTMENTS for to-morrow: Grant Road 8-30 A. M. O. Shreves; 6 P. M. I. F. Row.—Dean Lane, Fort: 11 A. M. G. Bowen; 6 P. M. O. Shreves.—Mazagon: 11 A. M. I. F. Row; 6 P. M. S. Smith.

Y. M. C. A. The Rev. R. Jeffrey will D. V. deliver a lecture at the Gen. Assembly's In-

stitution, Kalbadavi, on Friday the 16th inst. at 8-30 P. M. Ministers are requested to kindly make the announcement to their congregations on Sunday. The Lecture will be open to the public generally, including ladies,

Epitome of News.

SATURDAY, JULY 3.

—*Times of India*: All unauthorized persons and camp followers in excess of establishment are ordered to leave Cabul by Tuesday. Provisions are extremely scarce, indeed the scarcity almost amounts to famine. No grain can be bought, and people are existing almost entirely on fruit. All the grain is required for our troops.

—Same; Colombo, 2: The steamer *Conssett*, 1,105 tons, Captain Quance, from Bassein, which arrived at Galle on the 3rd of May and proceeded to Port Said for orders, was totally wrecked on the 7th on the Sudiva reef at the Maldives. She went down in ten hours. All the persons on board were landed in the ship's boats, and were well treated by the natives. Two of the crew, however, died. The commander and twenty-six men arrived at Galle to-day in a native vessel. The owners of the steamer are W. Milburn and Co., Newcastle-on-Tyne.

—A correspondent of the *Satya-Shodhak* of Rutnagiri writes to that paper about an unusual occurrence at Malwan. A girl in the village, having died late at night, was carried to the cremation ground at eight in the morning. Whilst the pyre was being prepared to receive her, deceased showed signs of returning animation. The funeral preparations were not continued, and the girl was at once taken home.

—The Str. *Venetia* with our incoming Mails grounded on the N. side of Jibbel Zaagur, but afterwards got off and reached Aden Friday morning, leaving for Bombay at noon.

—8 inches of rain fell yesterday.

—It is with regret that we (*Athenæum*) hear it said that the form in which all Englishmen know, and most of them use, the Lord's Prayer is no longer to be the form which is to pass current. We shall rejoice if the report, which is widely circulated, proves incorrect; a greater calamity than such a change as rumour declares to be imminent it would be difficult at the present moment to imagine.

—Mr. O'Donnell, B. C. S. does not believe that the so-called famine in Behar, 1874, was caused by drouth. He says: "When Behar is nowadays mentioned, its name usually calls to mind little but the fact that one of the most fertile tracts in India has become notorious as the scene of frequent famines, and that its inhabitants, naturally a robust and healthy people, are among the most poverty-stricken and least happy subjects of the Empire. This unsatisfactory state of things is attributable to three main causes. These are (1) the rack-renting of their tenantry by the landlords, who farm out the rent-collections of their estates in parcels to speculating middle-men on short leases, each parcel usually consisting of a village with the lands attached; (2) the mismanagement by Government, as Court of Wards, of the vast estates of the minor Maharajas of Durbhunga and Hutwa, the two greatest land-holders of Behar, and the disastrous example and encouragement thereby given to the worst malpractices of the landlords; and (3) the eviction and oppression of the farmers by European adventurers for the purpose of indigo-planting, often with the support of officials of the highest local position.

—*Deccan Herald*: We are very glad to find the *Saturday Review* speaking very strongly against the Permanent Settlement in India. So far as we can see India would never have been in any financial difficulties but for that greatest of financial blunders. Talk of Sir John Strachey's blunder of £4,000,000; it was

a blunder, but it was a single one and one from the effects of which the finances can recover. Lord Cornwallis committed the blunder of £15,000,000 a year: it was a deliberate blunder, worse than a crime, from the effects of which the finances of India will never recover except by a resumption of the ill-considered concession of the Permanent Settlement, the injury of which to the agricultural interests of the country is greater than the £15,000,000 yearly thrown away.

—Mr. Lepel Griffin summoned to Simla. Mr. Adam appointed Governor of Madras. These two announcements elicited two leaders from a contemporary on Saturday. To-day they are denied.

—A rather singular affair has taken place in connection with the Rajkumar College, namely, the secret flight of two young princes—the young Thakor of Gondul and the Nawab of Savnor.

TUESDAY, JULY 6.

—Dr. Hawksly has addressed a communication to the *Times*, pointing out the power of the soil to purify decayed animal remains. These are his forcible words:—"The extraordinary fitness of earth to pull to pieces the chemical elements of dead animal and vegetable matter, and to recompose them into the innocent and benign food plants is so unique and beautiful that the evidence of design can hardly be denied; and this substance, so qualified for the requirement, like the atmosphere, exists wherever man and animals can live. The evils which Cremationists consider inseparable from the principle of interment, are wholly unfounded and of our own creation. The source of those evils is proved to lie 'not in the burial of the dead, but in the unreasoning sentiment which prompts us to keep them unburied as long as possible, and then to bury them in such a way that the earth can have no access to them.'"

This witness is true. We remember seeing a grave in which a child had been buried two years before, opened to receive another child, and nothing was to be found of the remains except a few splinters of the wood of the coffin. If the bodies were to be kept above ground, it might be well to box them tightly up; but why do so, when they are to be buried deep under ground?

•—A Four-Storied house situated in Cajee Syud Street, belonging to Natha Jadowjee, fell in about 9 o'clock on Sunday night last, burying in the debris three Mooltanee men, named Dumba Permanund, Roopchund Nursingdass and Brijee Lal Pemjee, the two former were extricated about midnight and the latter about 5 o'clock yesterday morning. The men were found to have sustained serious injuries and are lying in a critical condition.

—The two young princes who ran away from the Rajkoomar College, have been overtaken and brought back. They complain of the discipline of the College.

—The Khojas are Hindoos, not Mahomedans. Mr. Justice Warden in the Small Cause Court yesterday decided that a Khoja woman was a Hindoo.

—We are favoured with the Monthly Guide of the G. I. P. R. for July, 1880 Price one anna.

WEDNESDAY, JULY 7.

—The Report of the Chr. Evidence Society shows that the past year had been one of steady and satisfactory progress. In London 77 lectures had been delivered of which 10 were for the more educated with the objections in the provinces 73 such important lectures were delivered in London, and the committee that much. With reference to study, it was stated

that a considerable number of students had been examined, and prizes and certificates given, and it was also said that some of the students had attained a high standard of proficiency in different branches of Christian evidence. In literature the chief feature had been the issue of 2,500 volumes of lectures in sets on reduced terms, and the committee, it was stated, encouraged by their success are now arranging for a still cheaper issue of the same volumes. The lectures delivered in Paris in 1878 had been recently published there.

—During the performance of Divine service on Sunday a church at Mount Carey, Ohio, was blown down by a hurricane. The preacher and several of the congregation were fatally and twenty others seriously injured by the fall of the building.

—The bill for the separation of Church and State in Switzerland has been read a third time by the Great Council of the Canton of Geneva. It is intended that the law shall take effect from the beginning of 1882, but before it can become valid it must be ratified by the popular vote. The Protestant and Old Catholic congregations may use the churches as heretofore for religious services, but the property belonging to them will be vested in the communes in which they are situated.

—*Times of India*: The movement of Bombay troops, which takes the 2-11th Regiment to Kurrachee and some of the Reserve Brigade to the front, is obviously occasioned by Ayub Khan's advance upon Kandahar. That Sirdar is said to have with him eleven regiments of infantry, thirty-six guns, and strong cavalry force.

—The P. & O. str. *Rohila*, left Aden with English Mails for Bombay, Tuesday, 3 a. m.

—The palkees of the gods Vithoba and Tookaram, which arrived in Poona last week from Alundee en route to Pundharpur, left Poona last Saturday attended by a following of 500 persons.—*Deccan Herald*.

—*The Star in the East* (Calcutta): We regret to have to announce the almost immediate departure from our midst of General Litchfield, the United States Consul-General. He has long been known as one of the most earnest and diligent Christian workers we have had in this city. There is scarcely a Christian organization here that will not miss his help and counsel. Our sailors know him well for the good he has done among them; and the Young Men's Christian Association, of which he has, for a considerable time, been President, will long remember his untiring and unostentatious labours among the too-much-neglected Christian poor of Calcutta. General Litchfield has won the esteem of all classes, and their kindest wishes will go with him to his native land.

—*Indian Church Gazette*: The idea we suggest in this issue is that of appointing a Committee of Management to look after the interests of the *Indian Church Gazette*, which at present is "nobody's darling" but is handed about from editor to editor, until correspondents must be terribly puzzled where to send their literary communications to.

—*The Watchman*: Our readers may have gathered from our last week's issue that our American brethren, with whom the suggestion for an "Ecumenical" Methodist gathering originated, have named August of next year as the date. Our own English Committee, most of whose suggestions have been adopted on the other side of the sea, had in this case made a different suggestion. The date recommended by our Committee was twelve months later, August or early September in 1882. And we confess that we think that was the proper suggestion. Before our Conference assembles and receives from our delegates the report and recommendations on the subject from America all the other Methodist Conferences on this side of the water will have held their annual meetings. Till twelvemonths from this time they will not be able to meet again or to con-

sider this question of an Ecumenical Conference, nor to receive the overtures which are to emanate from our own body, as the host of the Ecumenical assembly and the central body for the Western world. Meantime, the American proposals require that the representatives of all the bodies which are to unite should be chosen as early as may be in the present year, so as to allow due time for mature plans and preparations. But we do not see by what authority such representatives can be chosen after the Conferences have concluded their sittings. Moreover, as our own Conference is to be held in London this year, it will be not so convenient to have another Conference of much the same size to meet in London in the very next year just at that period of the year when no one who can help it remains to endure the stifling heat of a London summer.

—*Indian Church Gazette* on the Burials Bill: The measure was arousing the greatest excitement among the English clergy, no fewer than 15,000 of them having signed a petition of protest. Well-grounded are these feelings of hostility, for the measure as it now stands not only infringes the dearest rights of English Churchmen, but all that they hold most sacred, and if we attempt to analyse the feelings of the majority of the clergy on the subject, we shall see that what lies at the root of them is a deep sense of dishonour to God and His Church, much more than a selfish exclusiveness.

—*Overland Mail*: Messrs. Bass's firm alone expect to lose at the rate of 40,000l. a year by this shifting of the impost from the raw material to the manufactured article.

Amongst the deaths recorded this week are:—Major E. R. B. Barnes; Mr. C. P. Phipps; Mr. W. W. E. Wynne; Mr. W. S. Dixon; Mr. W. T. Thornton, C. B.; and General Aymard.

Several accidents at sea are reported from New York. A collision occurred at eleven o'clock, on June 11, off the mouth of the Connecticut river, during a thick fog, between the steamers *Stonington* and *Narragansett*, the latter of which immediately caught fire. The fire spread so rapidly that the *Narragansett's* passengers, about 350 in number, had to jump overboard to save themselves from the flames, and it is estimated that from thirty to fifty of them perished. The persons rescued were saved by boats and life-rafts from the *Stonington* and other steamboats which came to their assistance. As the Spanish war vessel *Cuba Espanola* was entering Santiago de Cuba, on June 11, her boiler exploded, killing 20 men and injuring 113 others, including 88 soldiers.

The first edition, as it may be called, of the revised translation of the New Testament may be expected in the autumn, and along with the English translation two recensions of the Greek text will be issued simultaneously.

It is reported by well-informed Roman Catholics in Lancashire that the Pope is about to raise Preston to the dignity of a See, and that the Rev. Monsignor Gadd, secretary to the Bishop of Salford, and at present in Rome, will be nominated to the new bishopric. The creation of the new See will involve many important alterations in the diocese of Liverpool and Salford.

—Mr. Spurgeon thinks Mr. Gladstone has made a great mistake in appointing a Roman Catholic Viceroy in India. So long as the Law of Settlement is in force, it seems to be involved in the Protestant succession to the Throne that all Viceroys should be Protestants also. Our predecessors judged from painful experience that Papists would not allow them their liberties if they mounted the Throne, and therefore they excluded them."

—The American papers state that Harvard College has established a permanent Professorship of Sanskrit, and appointed to the chair Professor Charles R. Lanman, of Johns Hopkins University, Baltimore.—

THURSDAY, JULY 1.

—*Mirror*: We read that Mr. Bradlaugh is a

Freemason, and as a Freemason he must have taken many oaths.

—A Madras paper says:—One of the oldest, best known, and most esteemed of Protestant missionaries, the Rev. John Bilderbeck, died at his residence, at Royapooram, after a protracted illness, in a ripe old age, on Tuesday, after being engaged in missionary work for about half a century. Born of Roman Catholic parents, and a near relative of the millionaire Demonte, who founded one of the most thriving of local mercantile firms, he was in his youth educated and brought up in the faith of his fathers. Becoming a convert to Protestantism, he joined the Dissenters, evinced a desire to enter the Ministry, and was educated for his sacred calling at Homerton College, London, a theological seminary of some repute maintained by the Dissenters. He joined as a duly ordained missionary the Independents, and worked for some years with the then Rev. Mr. Caldwell, now Bishop of Tinnevely, and others in connection with the London Missionary Society, one of the most active evangelistic agencies of the non-conformists of Great Britain. With some of his colleagues the Rev. Mr. Bilderbeck broke his connection with the non-conformists and joined the Church of England. It was not long before he was ordained missionary of the Church Missionary Society.

—It has been decided that the control of the Rajputana Railway between Delhi, Agra, Raipur, and Nasirabad, with its branches, as well as the general charge of the lines under construction between Neemuch and Nasirabad and between Raipur and Pahlunpur, shall from the 1st of October 1888 be vested in the Government of Bombay, in addition to the lines now under the management of that Government between Khundwa and Neemuch and between Ahmedabad and Pahlunpur.

—*Deccan Herald*: The Rev. Mr. Day, of St. John's Mission, Punch Howds, City Poona, invited about a hundred native gentlemen of education and position to meet the Right Rev. Dr. Mylne, the Lord Bishop of Bombay, last Monday evening. Accordingly a number of native gentlemen, amongst whom were sirdars, merchants, traders, pleaders and Government officials, accepted the invitation, and the gathering at the Mission House in the City of Poona was both interesting and important.

—*Bombay Gazette*; Simla, 7: The Government expect a satisfactory settlement of the Afghan problem in a couple of weeks. This is stated on the highest authority. The relieved Kabul garrison moves to Safed Sang within six weeks.

FRIDAY, JULY 9.

—*Bombay Gazette*: Dr. Cook tells us that the medical profession has entirely affirmed the necessity of the C. D. Act. Far from the medical profession being unanimous on this question, even here in Bombay some medical men view the Act as immoral, arbitrary, and useless. Is Dr. Cook unaware that a host of names, including some of the most learned among medical men in all countries, can be quoted, who have even repelled with disgust the very idea of such an act, and who whilst deeply deploring the cause which propagates and spreads the disease, are averse to the public recognition of an evil, which no act can avert, no supervision control, and no police interference mitigate? That those suffering from contagious diseases of a specific character should be attended to, that separate hospitals or wards in our present establishments be set apart, for the treatment of these affections, is quite a different thing, and we trust that the Municipal Corporation will see the matter in this light and sanction an expenditure having solely this laudable object in view.

—The Str. *Venetia* was 48 hours aground (in sand) in the Red Sea.

—200 Afghans (Zurmut men) were killed one day last week by Brigadier Palliser's

Cavalry. They were fleeing at the time. Four of our sowars were killed. Two Victoria crosses are called for.

—38 in. of rain, half our average for the season have already fallen in the Fort.

—The death is announced of the widow of the Rt. Rev. Thomas Carr, formerly Bishop of Bombay.

—The *Medical Press* says that London at the present time may claim the distinction of being the most healthy city of importance in the world. On reference to the official returns it will be seen that the death-rate in the capital of the British Empire is only 18 per 1,000 of its population of four millions; the other extreme is St. Petersburg with a mortality of 59 per 1,000.

—A St. Petersburg correspondent says that the Governors-General of Eastern and Western Siberia have represented the immediate necessity of constructing telegraph lines to the Chinese frontier, from Semipalatinsk to the post of Zaisan, 400 miles, regarded strategically as important in the existing complications with China, and another shorter line of sixty miles from Nikolsk to the western bank of Lake Hankae.

—Deaths last week, 351.

Selections.

DISESTABLISHMENT.

[At the meeting of the Liberation Society in the Metropolitan Tabernacle June 11, an address was delivered by the Rev. Dr. Allon well worthy of attention. We make room for the following portions of it.]

It has not been from any lack of sympathy with the aims or the motives of the Liberation Society that this is the first time I have appeared on its platform on these great triennial occasions. From the time when, in early years, I first formed any notions about ecclesiastical matters, I have been a voluntary pure and simple. The history of ecclesiastical establishments all the world over has produced the conviction that everywhere, with scarcely a qualification, they have been productive of evil; and now, after a lengthened observation of the operation of our Establishment in our own country, I am more deeply and broadly and intensely a voluntary than ever. But then, every man "works in his own order," and the Liberation Society, great as its services have been, is only one of the many agencies that are seeking Disestablishment in this country. I remember hearing with some sympathy at the jubilee of the London Missionary Society, Mr. Jay, of Bath, say, "A gracious Providence has mercifully denied me the gift of platform speaking;" and he added, with some significance, "What I have seen and observed during the course of a long life has made me thankful for the privation." I have therefore been contented, in less conspicuous ways, to work for this great end; and I do not know that anything but the pertinacity of Mr. Carvell Williams, to whom the society owes so much, would have placed me in the very unpleasant position in which I find myself to-night. One of the great difficulties that we have in this controversy is in producing the conviction that anything like religious principle is to be found in it, or that we, its advocates, can be influenced by anything but the meanest motives. I am somewhat unwilling to remark that the opinions of men are often shaped by their own moral characteristics; but the pertinacity and the malignity with which these gross imputations are made, almost compel me to come to this conclusion. A high-minded controversialist can always afford to take a generous estimate of his opponents, however he may differ from him, and however it may be his duty to oppose him, he will never feel it difficult to give him credit for high intelligence, for perfect sincerity, and for religious motive. I

will not undervalue questions of expediency. They are to a large extent the science of the statesman, and in very momentous ways they affect both national and social interests. But this question of the relation of Churches of Jesus Christ to the Civil Government of the country goes much deeper than mere questions of expediency. It touches very sacred themes, and it involves important religious principles, and it affects very powerfully both the Churches of Jesus Christ and the society of a country at large. I can scarcely, therefore, acquit of reckless statement—hardly of wilful misrepresentation—those who represent the advocates of disestablishment, as aiming to destroy the Church. One can only say, if that which we aim to destroy does enter in any essential way into their Church, it is scarcely worth the passion that it excites. Even the Pope has begun to discover that his temporal power is not essential to the exercise of his spiritual function. One ought not to have to repeat so often that our contention has no respect to the character of churches as such; that it lies as much against the most Puritan and Presbyterian establishments as it does against the most sacerdotal of Anglican establishments—and our contention has exclusive reference to the *new* which connects the Church of Jesus Christ with the civil Government of a country. The Church itself is legitimate and complete, altogether independent of the question of Disestablishment. Establishment does not make it more a church than it was; disestablishment would not make it less a Church. (Cheers.) No; some of us have come to the conclusion that the Establishment of a Church of Christ necessarily hurts its spiritual prerogative and impairs its religious action. If we differ either doctrinally or ecclesiastically from any Church, therefore our controversy with that Church belongs altogether to a different sphere. We cannot, then, too frequently or too emphatically reiterate that our contention has no respect to the character of the Church that is established, but to the principle that connects it is a Church with the State. Nor do I think that our political action is altogether so ungodly as the pious exclamation of the Mrs Grundy of the Establishment would induce people to believe. The entire situation has been caused by political action. The Church itself has been established by Acts of Parliament; and students of the times of Henry VIII. and Elizabeth tell us, not infrequently without great violence done to the wishes and feelings of the Church itself. Convocation in vain protested against the Act of Uniformity of Elizabeth, and against the appointment of some of her bishops. It was not the Church taking to itself the form of the power of the State; it was the State violently compelling the Church to recognise the royal supremacy, and to submit itself to civil control. At every step in the history of this connection. Parliament has determined the conditions of it Parliament has been the Laban of this ecclesiastical Jacob, and has changed its wages more than seven times. (Laughter.) Our simple contention is that the power that called the institution into existence is the only power that can dissolve it. We are not the first to make the appeal unto Cæsar; we simply ask that the response which Cæsar has given to the appeal shall be reversed, and that no church shall be placed in the invidious and incongruous position which is incident and necessary to any establishment. This is not a question to be settled by conferences, by pious platitudes, or even by prayer. We may pray to Hercules, but he will help himself. For our ends, we trust, in a good spirit; but the Providence that directs their ends demands that of all reasonable and fit accomplishment. Now for ourselves. We do not of our ecclesiastical ass

seats side by side with the bishops in the House of Lords. We have no intention to ask Parliament for a grant to help us in our church building schemes. We have no wish to avail ourselves of tithes, or the imposition of church-rates, to support our ministers and our religious worship. We are not so enamoured of patronage as to desire that our ministers should be appointed to their offices by the Lord Chancellor, or even by private patronage; and certainly we have no wish to see them endowed with exclusive prerogative and function. We simply wish that no ministers of Jesus Christ shall be placed in a position so incongruous and invidious as this. We are not, therefore, greatly moved by the amenities of weekly newspapers which are now continually indulged in. In the *Guardian* newspaper last week, for example—a newspaper, let me say, conducted in the most honourable way, with very great ability, and striving ever to do justice as between church and church and man and man—in the correspondence of that newspaper last week, a clergyman of Rugeley speaks of us as the modern representatives of Corah, Dathan, and Abiram, and he tells the British public, that if we be admitted to officiate at graves in the parochial church yards, we shall be “schismatic functionaries”—whatever that may mean. Another clergyman in the same newspaper designates us as “sacrilegious robbers,” and he tells us it is not for purposes of burial that we are seeking to pass the Burials Bill, but that we may publicly humble the Church, and he says that for this purpose we are willing to sacrifice common honesty and fairness to our open hatred. Well, we have heard such things before. During the controversies of the last fifty years they have been characteristic, and a somewhat lengthy observation has led me to the conclusion that these “cultured” gentlemen, who are such a great blessing to the parishes of the kingdom—(laughter)—have a bad pre-eminence in bad language. I say deliberately I do not know where I could look for so much coarse invective, and so much malignant misrepresentation as I find in some of the religious newspapers. It is very singular that in the light of these great principles these gentlemen should speculate on the degree of our venality, whether or not this Burials Bill will be a sufficient bribe to the Liberation Society, whether or not the advent to power of a Liberal Government, which we have largely contributed to place there, will encourage us to undue presumption. Already it is suggested that it would be very ungenerous of us to take advantage of the political necessities of the Liberal party to insist upon our pound of flesh, and we are told that we should be very ungrateful if after the concession of the Burials Bill we are not satisfied—if, like *Oliver Twist*, we audaciously ask for more. Now have these gentlemen any conception of what a religious principle is? Are they capable of giving any men credit for disinterested and conscientious advocacy, or do they really think us to be the sordid miscreants they represent, just bent upon getting anything that in the scramble of public affairs we can lay our hands upon? How often do we need to say that we have come to the conclusion, that it has come to be with us a deep religious conviction that the Church as established in this country is a very grave social wrong, is a source of a thousand evils to the community generally? I suppose it is morally certain that numerically it does not comprise half the religious population of the country, and yet, notwithstanding its prestige, notwithstanding its great wealth, notwithstanding its eminent learning, which Nonconformists are never slow to recognise, notwithstanding its high prerogative, it has been continually and steadily, with increasing ratio, losing its hold upon the population of the land; so that at the present moment there are districts of the country where it is in a ridiculous minority. Even in the national Universities, in the senior wranglerships at Cambridge—I am not so well acquainted with the first-

class lists of Oxford—nearly two-thirds of the wranglers during the last 18 or 20 years have been Nonconformists. Then, again, throughout its history it has been greatly inimical to all questions of public freedom and of national righteousness; and the vote of the bishops on the Afghan War and the Zulu War, and the suffrage of the clergy given to Lord Beaconsfield's Government in the pursuit of its iniquitous ends, are only the culmination of a long series of contentions on behalf of prerogative and against popular liberty. A national church should keep the national conscience; the national clergy should rebuke and restrain the civil governor when he is doing wrong; bishops should surely speak fearlessly in the name of the Lord of Hosts. Now, notoriously the English Establishment as such has never done that; it has left that great function to be discharged by the Nonconformist churches of the land. Is there a single record on the Statute Book in England in which a victory for freedom, for philanthropy, for spiritual religion has been won by the Established Church or even led by it? I very much doubt it. Then is there an institution existing in England at this moment that is the cause of so much social dissension and so much religious bitterness? Is there any chasm so deep, so wide, and into which so many precious things have been cast, as that which the Establishment of this country makes? I doubt it. I doubt whether there exists among us any cause of difference and bitterness so great and so mischievous as this. Is there any equal cause of legislative embarrassment, of legal perplexity, of public scandal? Why, at the present moment our law-courts are reduced to a ridiculous imbecility—through the persistent squabbles of this systematic Church. There is nothing like it in Christendom. Then national sanction has been given to the priestly assumptions and sacerdotal arrogance, which, in the Nonconformist Church of Rome, we can afford to laugh at, but which, sustained and endowed by the British nation, become matters of very serious and just grief. Our fathers thought that they were incidental evils; a long experience has taught us that they belong to the very essence of establishment. Is it likely that men who so think and so feel can be diverted from their contention by accidental circumstances? Is it likely that the concession of a Burials Bill, or the accession of a Liberal Government to power, will very materially affect our controversy? The case is too deep for the bribe of a Burials Bill—and it is too broad to be precipitated even by the accession of a Liberal Government. We have confessed the expediency and the philosophy of educating public opinion; we have set to work very earnestly to accomplish this; and we are vain enough to think that we have done something towards accomplishing it.

Miscellany.

—The Opium Victim.—From Nankin Mrs. Adams writes:—A few weeks ago messengers came to our house asking that the foreign teacher would go and see a woman who was dying from opium poisoning. Mr. Adams and Tomalin took some medicine, and after walking some distance, they reached a fine large house, evidently the residence of a person of some distinction. They were shown into a room filled with people talking, smoking, and drinking tea, and speculating upon the result of the foreigner's visit. The poor woman was in a death-like stupor, and roused, complained of great pain at the heart and a weary desire for sleep. My husband gave her a strong emetic, which soon produced the desired effect. While watching the result of the treatment, the following story was told:—The husband of this poor woman had formerly held a lucrative and responsible position in a Mandarin Yamen, or court. While there he first tasted what

the natives call “Western dirt.” As long as he kept his situation his wife and family did not suffer, but he lost it as the opium obtained more complete mastery over him. He could get no other employment, though the taste grew daily. His poor wife did all she could to keep up appearances and provide food for her family by winding silk and weaving the satin for which Nankin is noted; portions of their house were let off till they had but one small room left to themselves. At last the bitterly cold winter set in, and the poor creature found herself without money, without food, without clothes, for those which should have protected them from the cold had long since been sold to buy the fatal drug, and yet the infatuated husband must have money to satisfy the cravings of appetite. At last the poor wife, in a fit of desperation, determined to put an end to the struggle by taking her life; and thus, ignorant of God, ignorant of the future, she was very near the unseen world, when it pleased God to restore her, as the remedies used were blessed to her recovery. The husband came afterwards to hear the Gospel preached, and seemed very grateful. This is but a picture of what is occurring in thousands of families in this city, and in myriads of families in this empire. If the Lord Jesus were to walk these streets to-day and see the wrecks of humanity, victims of this terrible curse, He would weep over this city as He did over Jerusalem in the days of His flesh. And I am sure if the Church of Christ at home fully realized the extent of this evil she would mourn over the doomed souls, and with ceaseless efforts seek their deliverance.

TELEGRAPHIC NEWS.

Berlin, July 1st: At the last sitting of the Conference it was agreed to present to the Porte a collective instead of an identical note.—The reports of Russian defeats by Chinese forces, and the advance of the latter to Khokand, are denied at St. Petersburg.

New York, 1st: The insurgents at Buenos Ayres have submitted, and terms of peace have been signed.

London, 2nd: A division took place last night in the House of Commons on Mr. Gladstone's resolution, permitting members returned to Parliament to make affirmation of allegiance, which was carried by 303 to 249 votes against.—The Secretary of State for India, in reply to a question, said that the subject of the renewal of diplomatic relations with Burmah is under consideration by the Indian Government.

Constantinople, 2nd: The Turkish Government is determined to resist the demands arising out of the decision of the late Conference at Berlin.—Turkey is mobilizing an army corps.

London, 3rd: Mr. Bradlaugh, in the House of Commons last night, made affirmation of allegiance and took his seat as Member for Northampton.

Paris, 3rd: The Senate has rejected the Amnesty Bill by a small majority, but have voted a resolution, amnestying all except those who were convicted as assassins and incendiaries.

London, 4th: An action has been brought in the Queen's Bench against Mr. Bradlaugh to test the legality of his affirming allegiance as Member of Parliament.—A report is current that an Anglo-French naval demonstration in Turkish waters is contemplated.—The *Pall Mall Gazette* deprecates the assembling of a European Conference to consider the unsettled Turkish questions.

Berlin, 4th: The Upper House has passed the Bill which is designed to mitigate the Falk Laws.

London, 5th: The Commission appointed to enquire into the Tay bridge disaster have reported that the architect is deserving of severe blame.—The *Daily News* publishes a telegram which states that the Porte is inciting the Albanians to resist the Greeks in occupying Epirus.—In the House of Commons this evening, the Secretary of State, in reply to a question, said that full information had now been received from the Government of India on the state of the Indian finances, which exhibited the expenditure as exceeding the estimates by £9,000,000, and the estimated deficit for 1880-81 as £3,000,000.

St. Petersburg, 5th: General Skobelev has despatched a column to occupy Kizil-Arvat.

London, 6th: A Ministerial Bill was introduced into the House of Commons last night to compensate evicted Irish tenants in certain circumstances.

St. Petersburg, 6th: General Kaufmann has gone to Kuldja to take command of the Russian forces against the Chinese. It is reported that the Chinese forcibly enrolled 6,000 Kashgarians to repair the roads. A further increase of the Russian squadron in the Pacific is intended.

Constantinople, 6th: Tranquillity having been restored at Kaifa, Syria, H. M.'s gun-vessel Bittern has left the Syrian coast.

Paris, 7th: The Chamber of Deputies have adopted a compromise in consequence of the rejection of the Amnesty Bill by the Senate, viz, to amnesty all persons whom M. Grevy may pardon before July 14.

Berlin, 7th: The Federal Council has negatived the proposal to adopt a double standard in Germany.

London, 8th: The Times of this morning urges Government to hasten the adoption of a definite course in the affairs of Afghanistan.—The Board of Trade returns of Imports for the past month amount to £30,437,500, showing an increase of £2,625,000 compared with last year.—The returns of Exports for the past month amount to £18,437,500, showing an increase of £1,875,000, compared with last year.—The Eastern situation is threatening; both Turkey and Greece are arming.—General Scobelev reached Bami on June 23.

PASSENGERS SAILED.

Per P. and O. Str. Teheran, 3:

For Southampton.—Mr T Skipp, Mr C J Harvey, Mrs. Angus and child, Capt Maitland-Kirwan, Mr M Crawley, Major S S Jones, RA, Mrs Jones, Mr Geo Wilson, Mr S Freeborough, Capt Orde-Powlett, 48th Regt, Mr R J Arnold, Mr Bartler, and Lane Corporal H Short.

For Brindisi.—Lieut-Col Lich, Lieut-Col G Rowcroft, Hon Rivers Thompson, Mr Bipradus Palchondhure, Mr J P Fiddian, Lieut-Col W Hick, Mr Hewett, Mr J D Maclean, Mr E T Phillips, Mr Fletch and Col G A Laughton.

For Venice.—Mr Boyle Hill, Mr J Roach, and Captain J Corse Scott.

For Aden.—Mr A Bardey.

PASSENGERS ARRIVED.

Per P. and O. Str. Pekin, 28:

From Southampton.—Mr W McGill, Lieut G H G Moore, Miss Dyer, Mr J W Brassington, Mr Dady Set, Mr Atkinson and Mr Watkins.

From Brindisi.—Major Begbie, Mr J K Peppe, Mr J R Winter, Mr Cresswell, Mr J Deas, Mr J Whiting, J Duffus, Dr G F Thomas, and Mr and Mrs A Palmer.

From Venice.—Mr T A Gillam, and Mr and Mrs Sandford.

Per Str Olympia, 6th from Liverpool:

Mr Watson, Mr J Vanes, Mr R Swan, Mr A McKenzie, Mr Walls, Mr Rust, Mr Moultrie, Mr Hibbert, Mr Parson, Mr Farmer, Mr Smith, Mr Anderson, Mr Buxton, Mr Crew, Mr A Farmer, and five European deck passengers.

Per P. and O. Str. Venetia, 8:

From Southampton.—Mr F G Ashwood, Major F A Warren, Mrs Warren and Infant, Mrs Ames, Colonel Sir B Russell, Quarter-Master D Shawe, Mr Baynham, Mrs Watts, Captain Howards, and Mr Wennyss.

From Brindisi.—Lieutenant-Colonel J Sconce, Major W S McLeod, Mr E Hewetson, Mr B Wargon, Mr W Cornell, Captain Shepherd.

From Venice.—Major Sheehy, Mr H Mainwaring, Mr and Mrs Rose, Surgeon-Major McGaun, Mrs McGaun, and Mrs P Klein.

From Marseilles.—Mr and Mrs Locaton.

From Aden.—Conductor Clements, wife and 5 children.

From Suez.—Mr W McCarthy.

Domestic Occurrences.

DEATHS.

RYAN—June 27th, at Sea, on board the P. and O. S.S. Indus, John Ryan, of Bombay, aged 52.

BILDERBECK—June 30th, at Madras, the Rev John Bilderbeck, of the C M Society, aged 70 years.

FEARN—July 7th, at Byculla, Bertha Millicent, the infant daughter of W. Fearn, House Surgeon, J. J. Hospital, aged 4 months and 7 days.

WHITTEN—July 8th, at Mazagon, William Zincke, the infant son of Mr. Inspector W. C. Whitten, of the Bombay Police, aged 5 months and 14 days.

"BOMBAY GUARDIAN."

Subscriptions received from 3rd to 10th July 1880.

Rev. W. Martin, 31st December 1880, Rs. 7-10; T. J. Tanner, 30th June 1880, Rs. 1-8; Mrs. Grennan, 31st May 1880, As. 8; Carpen-

ter, 31st December 1880, Rs. 6; Rev. R. A. Hume, 1st November 1880, Rs. 7-10; Mrs. Cazalett, 30th June 1880, Rs. 1-8; A. R. Gordon, 11th Apr. 1881, Rs. 6; Mrs. E. Lawson, 1st May 1881, Rs. 6; Mrs. Fido, 8th July 1881, Rs. 6; Captain Ross, 25th June 1880, Rs. 2-14; A. P. Payne, 30th June 1880, Rs. 1-8; W. Willard, 1st March 1880, Rs. 3; Rev. T. Carss, 12th April 1881, Rs. 6; Major G. A. Jacob, 19th June 1881, Rs. 7-10; Rev S. Walter, 1st March 1881, Rs. 7-10; Rev. A. Bourquin 3rd February 1881, Rs. 6; Henry North, 1st July 1880, Re. 1; Sergt. H. Todman, 14th June 1880, Rs. 2; C. Jacka, 13th December 1880, Rs. 3; Rev. Sorabji Kharsetji, 31st March 1881, Rs. 7-10; C. D. H. McAfee, 22nd May 1880, Rs. 15-4; M. Almeida, 31st December 1880, Rs. 6; R. W. Woodhouse, 31st December 1880, Rs. 7-10.

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Special attention is directed to the reduction of fees which has been made in consideration of many appeals.

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Cots, Bed and table Linen, Plate, &c. provided.

At the close of the May Recess studies will be resumed on 1st June.

Testimonial kindly permitted:—

"Prospect House," Panchagani, April 20.

Dear Sir,—I have much pleasure in testifying to the care and attention bestowed on my three children since they have been under your tuition. They have made satisfactory progress in their studies. I congratulate you on the success which has attended your labours and I have no doubt the continued prosperity will be the result of the good care that the pupils receive at your hands.

With best wishes, believe me, Dear Sir,

Yours faithfully,

W. E. GORDON.

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